Church Federation

THE SECOND ANNUAL REPORT

of the Executive Committee having charge of Work and Arrangements for the First Meeting of the *Federal Council of the Churches of Christ in America*, to be held in Philadelphia, December Second to Eighth, 1908

The above Committee was appointed by the Inter-Church Conference of 1905

SIXTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE NATIONAL FEDERATION OF CHURCHES AND CHRISTIAN WORKERS, 1907

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1905. EXECUTIVE COMMITTEE.

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SECOND ANNUAL REPORT

OF THE

SECRETARY TO THE EXECUTIVE COMMITTEE.

1907.

The Federal Council of the Churches of Christ in America.

The "Plan of Federation" recommended by the Inter-Church Conference held in New York, November 15-21, 1905, was accredited by delegates from National bodies representing thirty Protestant denominations having an aggregate membership of over seventeen millions. More than two-thirds of the constituent bodies through their highest judicatories and conferences have already approved the "Plan," which under its provisions is now operative. From this time on, the "Federal Council of the Churches of Christ in America" will occupy a vantage ground of leadership and influence such as never before has been given to any organization representing the evangelical Christian Churches of America.

This Federal Council is not an organization of voluntary workers. It has come into existence by the official action of the Churches, and is a part of their life, controlled and conducted by them. While it has no authority over the constituent bodies adhering to it, it has been charged by them with definite responsibility.

The object of the Federal Council as stated in the "Plan of Federation" is

(1) To express the fellowship and catholic unity of the Christian Church.

(2) To bring the Christian bodies of America into united service for Christ and the world.

(3) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.

(4) To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

(5) To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

Function and work of the present ExecutiveCommittee.

Effective work along these lines under the direction of the Executive Committee of the Inter-Church Conference on Federation and the National Federation of Churches has been carried on during the past year. These committees have worked together

in close consultation and complete harmony of action, and this report covers their joint activities.

The activities of the office may be grouped under three departments. *The Department of Correspondence,* which includes the activities of your Committee in its care and preparation for the first meeting of the Federal Council, to be held in Philadelphia, December 2-8, 1908. This work has involved consultation and correspondence with representatives of eight denominational bodies having an aggregate membership of over fourteen millions. The office has kept in close touch with state and local federations, and given them such aid as was possible. As a bureau of information, it is meeting increasing demands.

From the beginning of our work we have had the hearty co-operation of the religious press of the country. This co-operation has made possible a use of the *Department of Literature* that has enabled us to reach several millions of readers with items of information. If this literature had been sent out through the mails in leaflet form, the cost would have been many times the entire amount expended in meeting all of the expenses of the office. Information brought to individuals directly through the religious papers which come into their homes is most effective and helpful in its influence.

We gratefully recognize the aid church federation is receiving, both from the secular and religious press. This co-operation is a far-reaching influence in the discussion and illustration of practical methods of united work.

The Department of Organization covers the work of aiding and promoting state and local Church Federation movements. The field work of this department has for the most part been in charge of the Assistant Secretary. Personal consultation with leaders of church activities in Chicago, Pittsburg, Cleveland, Minneapolis, Milwaukee, Buffalo and other cities, and a careful study of religious activities and methods of work in these great centers of population, deepens our conviction that the spirit of federation is already fruitful and gives promise, in the near future, to effectively co-ordinate and unify their Christian forces. No question of more vital importance will come before the Federal Council at its first meeting, than that of the organization and support of Church Federations in our larger towns and cities.

One of the main objects of the work placed in your hands, as stated in the Constitution of the Federal Council, is "to encourage devotional fellowship and mutual counsel concerning the spiritual life and activities of the Churches." That part of our report which refers to state and local federations gives testimony that the spiritual interests of the churches are already securing, to an encouraging extent, the benefits of that closer union of forces and more effective use of resources which federation in fellowship and counsel supplies.

Union evangelistic campaigns, the Laymen's Missionary Movement, Summer Tent work, Vacation Bible Schools, Christian Endeavor, and kindred activities are federative in their methods and mark the progress of the spirit of united effort.

Young Men's and Young Women's Christian Associations.

Action taken at the great International Convention of the Young Men's Christian Association held in Washington, D. C., November 21-26, 1907. and the relation in which they have placed themselves in connection with the Churches entitled to membership in the Federal Council, promises to strengthen a tie that will bring the Associations into most helpful connection with the Church Federation movement. The action taken by the Young Women's Christian Association is a part of the report of last year.

The federation of local Churches in evangelistic work and other institutional activities has already found much larger expression in the United States and Canada than in any other part of the Christian world.

Work Suggested by the Conference of 1905.

The Inter-Church Conference of 1905 in the messages which it sent out to the Churches and in resolutions which it adopted, made reference to certain great questions that "concern Christians of every name, and demand their united and concerted action, if the Church is to lead effectively in the conquest of the world for Christ."

Among the questions were specifically named "the saloon, marriage and divorce, sabbath desecration, child labor, the moral and religious training of the young, the problem created by foreign immigration, and international arbitration."

The relation in which your work as a committee stands to these great questions, bears witness to the position of influence which the "Federal Council of the Churches of Christ in America" already occupies.

Temperance.

The victories of temperance sentiment and temperance legislation have made 1907 a memorable year in the history of this movement. These victories prove that when Christian forces move together against giant evils, they are irresistible.

We note with interest the progress of action that promises to give the "Federal Council" an opportunity in the beginning of its work that will open the way to large usefulness in advancing the cause of temperance. For some years past, those who have been actively identified with denominational temperance organizations have felt the need of

closer co-operation. As the result of extended correspondence, committees representing sixteen denominations met in Pittsburg, January, 1907, and adopted a "Basis of Agreement." Among the objects which it sets forth we quote as follows:

"1. To express the unity of the Church in temperance principles and in her aggressive temperance work.

"2. To promote gospel temperance in the name of the Church, with the authority of the Church, supported by the Church, and responsible to the Church.

"3. To secure the mutual counsel and the larger combined influence for the Churches of Christ in the temperance cause.

"4. Unification of temperance effort by agreement upon plans and methods of work, and the practical measures most worthy of promotion by the whole Church, so that denominational temperance work shall not be divisive but combined in moral sweep and impact.

"5. To so inculcate temperance principles as to preserve the rising generation from the ravages of intemperance and to produce a stalwart army in opposition to the liquor traffic.

"6. To create a sentiment which will compel the civic authorities to perform their whole duty concerning the traffic, prevent any seeming necessity for any Christian, directly or indirectly supporting, encouraging, condoning, or acquiescing in this heinous wickedness, and impress upon the individual Christian his duty to refrain from any encouragement to the traffic.

"7. To enlist pulpit, platform, and printing press in behalf of better temperance laws, and to protest against non-enforcement or violation of the existing laws."

The attention of the Conference at Pittsburg was called to the organization of the "Federal Council of the Churches of Christ in America," and approval has been given to the suggestion that this Basis of Agreement be presented to the Federal Council at its meeting in Philadelphia, December 2-8, 1908, having in view the constituting of a department that shall give special attention to co-ordinating and making more effective the temperance work of all the Churches.

Whatever action may be taken by the Federal Council, it is interesting to note the position of leadership that it is desired that the Council should assume in this great movement.

Immigration Problem. Aliens to the number of 1,285,349 were admitted into the United States in 1907. Europe contributed 1,199,566 of this immense volume of emigration. More

than 40,000 came from Asia, among them 30,000 Japanese and 931 Chinese. These figures stand for facts that make the immigration problem one of paramount importance in the missionary thought and work of all the Churches. It has already come to the front in denominational counsels and is the theme of discussion and outlook in all the Home Mission Boards. It is a national problem and one that calls for the united efforts and co-operative planning of the United Churches. In a vigorous way, it has been taken up in the counsels of the Executive Committee. Investigation and extended correspondence has been undertaken to obtain as helpful information as possible, regarding methods now in use or that might be suggested for reaching the foreign population in our towns and cities through federated efforts. In this quest the reports of all the Home Mission Societies and books and leaflets treating of the immigrant problem were examined. In addition to this, letters were sent to leading pastors in 169 cities of the United States and use was made of personal experience and knowledge in connection with federated work throughout the country, covering a period of eight years. After careful consideration by a special Committee of the information placed in their hands, the following report was made to the Executive Committee at a meeting held December 2, and unanimously adopted.

The careful study of the agencies now at work and planning larger things, deepens our conviction,

(1) That there is need of a closer correlation of the forces and agencies that have a common aim and purpose in seeking to reach the immigrant population.

(2) That while a large proportion of work for the present will be conducted under denominational auspices, it should be undertaken and carried forward in a spirit that will manifest the essential oneness of all these Churches in Jesus Christ as their Divine Lord and Saviour, and make their combined work more effective.

(3) That the "Federal Council of the Churches of Christ in America" is the now officially organized channel through which this unity can find practical expression, and the Executive Committee may properly raise the question as to plans and methods under which it may aid all of the Churches in their labors in behalf of the foreign population.

(4) It would seem feasible and practical that a department of the executive office of the Federal Council should have special charge of this work.

(5) As the Home Mission Boards of the constituent bodies are looking after and planning for this work in a national way in behalf of the churches they represent, we venture the suggestion that the question of the relation of the Federal Council to this work be brought to the attention of the Secretaries of the Home Boards, and that they be asked to co-operate as an advisory committee in this discussion of plans and methods.

A part of the information upon which the above report is based will be found on pages 14-17.

International Arbitration.

The Lake Mohonk Conference on International Arbitration is now recognized as the foremost center of influence in our country, in efforts to unify and develop "those forces which are making for international peace through international justice." The following members of your Committee were honored with invitations to attend the Conference held at Lake Mohonk, May 22-24th, and took part in its deliberations: John B. Calvert, John Bancroft Devins, Frank Mason North, James Wood and E. B. Sanford.

In response to a communication received from the Committee having charge of the National Arbitration and Peace Congress, held in New York, April 14-17th, the following delegates were appointed to represent your Committee in that great convention: W. H. Roberts, E. B. Sanford, R. D. Lord, F. M. North and George U. Wenner. The meeting of the Second Hague Conference has made 1907 an epochal year in the history of international arbitration. The federation of the Churches will make possible a uniting of forces and unifying of sentiment and action in the interests of peace that cannot fail to be an important factor in national decisions and the promotion of friendship, amity, and just dealings among the nations.

In this connection a further record can be made regarding *Conditions in the Congo Free State.* As stated in my report of last year, your Committee authorized action under the resolutions adopted by the Conference of 1905, that instituted an active correspondence with personal interviews, calling the attention of the President, the State Department, and Congress to this matter. We have reason to believe that among the agencies that urged the Government to take action in promoting an international inquiry, none exerted a more potent influence than your Committee. The resolutions adopted by the Inter-Church Conference, backed by the action of great national denominational bodies, and the testimony of the entire body of Protestant missionaries laboring in the Congo, could but impress the President, the Secretary of State and the members of Congress with the fact that they were called to listen to no ordinary appeal.

Soon after the action recorded in the report of last year, at a meeting of your Committee, held January 27, 1908, the following resolution was adopted and ordered sent to all the members of the Senate:

Whereas, We have learned with great satisfaction that a resolution has been introduced in the Senate of the United States by Hon. H. C. Lodge, of Massachusetts, calling attention to conditions in the Congo Free State that have aroused the "attention of the civilized world and excited the compassion of the people of the United States."

Resolved, That as the representatives of the Inter-Church Conference on Federation, that unanimously put on record its belief that "the facts of the existing

situation in the Congo State should be investigated by a tribunal beyond suspicion of partiality, we respectfully and earnestly urge that the resolution introduced by Senator Lodge may be acted upon at the earliest convenient date."

By unanimous vote the Senate, on February 15, 1907, adopted the resolution introduced by Senator Lodge, as follows:

"*Whereas,* It is alleged that the native inhabitants of the basin of the Congo have been subjected to inhuman treatment of a character that should claim the attention and excite the compassion of the people of the United States; therefore, be it

"*Resolved,* That the President is respectfully advised that in case he shall find such allegations are established by proof he will receive the cordial support of the Senate by any steps, not inconsistent with treaty or other international obligations or with the traditional American foreign policy which forbids participation by the United States in the settlement of political questions which are entirely European in their scope, he may deem it wise to take in co-operation with or in aid of any of the powers signatory of the treaty of Berlin for the amelioration of the condition of such inhabitants."

This action, we have reason to believe, did much to bring about the present condition of affairs by which the question of the annexation of the Congo Free State to Belgium is before the Belgian Parliament. Will Belgium take over the Congo on the terms consistent with the Berlin act of 1885, guaranteeing the fair treatment of the natives, or will the powers be forced to intervene? This is a question which cannot long be delayed in its answer. The answer will decide if the forces of righteousness in this and other lands have a further duty to discharge in this matter.

Child Labor.

The permanent Chairman of the Inter-Church Conference of 1905 (Dr. William H. Roberts), at the close of its sessions said, "We are ready to co-operate as an organization with good men of all creeds and races for the moral uplifting of mankind, both at home and abroad. Having in our own ranks, unity of spirit and aim, we can heartily assist every good cause." The possibility of such co-operation is already finding happy illustration.

Assurance has been given to the National Child Labor Committee having its headquarters in New York City, that we shall be glad to aid them in any way that may seem feasible in the great work they are so efficiently conducting in awakening public sentiment to the evils of Child Labor and securing legislation to prevent these evils. This National Committee has realized its dependence upon the Churches for the support of its work, and in order that their plans might have the benefit of a leadership and counsel as representative as possible, a special Committee of Clergymen in New York was appointed to give the matter due consideration. The letter sent out by this Committee will be found

on pages 19-20. In acting upon this Committee, your Secretary was confident that in so doing he acted with the approval of your Committee. The interest awakened against the evil of child labor has already borne fruit in the enactment of improved laws in eighteen states, and by the Congressional authorization of an investigation of the conditions of working women and children, within the past year. The action of ecclesiastical bodies and the earnest appeals that have been voiced by the religious press, have been a powerful factor of helpful influence. The declaration made by the General Convention of the Protestant Episcopal Church, at its session in Richmond, Va., October, 1907, is one that may be incorporated as expressing the position of all the Churches.

"*Whereas,* The evil of child labor is apparently on the increase in the United States, and it is known that the employment of children in factories, mines and shops reduces wages to the child's standard, disintegrates the family, deprives the child of the natural right to a period of training, and,

"*Whereas,* We recognize the profound responsibility of the Church for our ethical as well as our spiritual standards; therefore,

"*Resolved,* That we call upon employers and parents to exercise their influence toward better legislation and better enforcement of the laws, to the end that the exploitation of the labor of children shall become impossible in his Christian country."

Religious Training of the Young.

The report of the Chairman of the special Committee on *Week Day Instruction in the Public Schools* is given on page 20. It is a record of progress in connection with a movement of profound significance. The information which your Committee will be able to lay before the Federal Council cannot fail to prove of great value in the consideration of this subject. Reference was made in the report of last year to the opening of *Vacation Bible Schools* under the auspices of the New York City Federation of Churches. This work was taken up early in the year in the counsels of your Committee. The Rev. R. G. Boville, the recognized founder of the Vacation Bible School work, was placed in charge of this department, and during the summer 45 schools were opened in five cities and over 140 students were employed as teachers. With the full concurrence of your Committee this work is now in the hands of a National Committee that will promote this interesting work with Mr. Boville as its director. We have reason to anticipate that local federations will give hearty support in this effort to bring the children in congested sections of our great cities, under religious influences and training during the summer vacations.

The work of the International Sunday School Association is taking on new vigor and the Churches will welcome the advance movement for the training of teachers.

Church Federation a World-wide Movement.

Among the signs of the time that reveal the spirit of unity that is drawing believers of every name into closer fellowship, none are more significant than the organized federations that are linking Christian forces together within national lines. The history of the founding of the Federal Council in the United States has aroused world-wide interest and has opened the way for correspondence with similar Church Federations in Great Britain, Japan and China.

Message from the China Centenary Missionary Conference.

In response to a letter sent from your Committee to the great China Centenary Missionary Conference, the following reply was received:

Shanghai, May 7, 1907.

To the Executive Committee of the Inter-Church Conference on Federation.

Dear Brethren:—Your letter of February 13 has been presented to the China Centenary Missionary Conference, in session at Shanghai. We have been instructed to reply to your welcome message. In so doing we desire to thank you most heartily for your appreciation of our work, for the sympathy which prompted your letter, and for your desires and prayers for our success. In the first hundred years of our work in China the Lord has done great things for us. The early missionaries hoped for one thousand converts after a century—and they were men of faith; but to-day we report more than 175,000 communicants, with certainly 500,000 adherents. Beyond this, Christianity has already proved itself a leavening power in the national life of China. No one knows how much of the new spirit is due directly to missionary efforts, but we are sure that all of the uplifting influences now manifesting themselves are from the Spirit of God, and we give thanks. Stirring as the past has been, its greatest interest is in the astounding promise it gives for the future. The tasks before us are tremendous and immediate. Within half a generation, it is possible for Christianity to be established as the most decisive force in Chinese affairs. To this task we propose to set ourselves with renewed devotion and a new sense of its urgency. In this emergency we require the backing and co-operation of Christendom. Your prayers, your fellowship, your efforts, united and forceful as never before, are a source of profound gratitude on our part. It is not less important that we, on the far-flung battle line, shall be one in spirit and aim, and that we shall co-operate in our common work. This has already led to union or combination in educational work, increasing economy of working force by division of labor, and frequent consultation in our plans. At the present Conference, Protestant missionaries, representing many countries and many branches

of the Church of Christ, have come to a new realization of our unity, and have given definite expression to a common desire and hope that in China we shall not perpetuate our Occidental distinctions; and we have expressed our definite purpose to plant one Church, in which all disciples may have a common fellowship of joy and service. We have taken action which will soon result in organic union between Churches having a common policy. And we have planned for a federation of all Christians in the empire. In these deliberations we have been conscious of divine guidance, without which all our plans must fail. Please accept, on behalf of this Conference, this expression of sympathy with your Committee, as you undertake a work similar in many respects to that on which we are entering here.

In prayerful dependence on our common Master and Savior, we remain yours in His name,

WILLIAM BANISTER,
IMANUEL GENAHR,
CHARLES E. EWING,
Committee on Communications.

The Constitution of the Federation authorized by this great Conference is given on pages 28-29. Steps looking to similar organization in India have already been taken. Japan has a strong national Church Federation in its Standing Committee of Co-operating Christian Missions. The third annual meeting of the "General Council of Protestant Evangelical Missions in Korea" was held at Seoul September 7-11, 1907. We can but rejoice in these movements that promise to link together as never before, the Christian forces of every land.

WORK OF THE NATIONAL FEDERATION OF CHURCHES.

The general work of promoting federations, state and local, has been the special responsibility of the National Federation of Churches.

State Federations.

The report of the work in New England comes to us from the Rev. E. Tallmadge Root, the efficient Field Secretary of the State Federations of Massachusetts and Rhode Island. Mr. Root writes:

Maine, Vermont, New Hampshire, Rhode Island, Massachusetts, Connecticut.

"On February 22, 1907, I addressed the annual meeting of the *Maine* Interdenominational Commission at Portland, and had a glimpse of their business session in the afternoon, where I was much impressed with the statesmanlike handling of questions of comity by this pioneer State Federation. The same afternoon I met the Portland

City Federation to explain the Parish Plan, and urged the necessity of raising enough to employ some one in such a city to superintend the details. The result has been the reorganization of the Portland Federation, so as to include all Churches in general co-operation, with a committee of the Evangelical Churches for Evangelism. In November, at a meeting in which every Church was represented, it was voted unanimously to raise $1,000, employ a lady as Secretary, and introduce the co-operative parish plan. This Secretary is spending January, 1908, in Providence, New York and Worcester, studying methods."

The *Vermont* Inter-denominational Commission has empowered its Executive Committee to appoint a Secretary to collect thorough statistics bearing upon the problem of Federation. Effective work has been done in *Massachusetts*.

The *Connecticut* State Federation, at a meeting held in Hartford, December 10, 1907, completed its organization. The Constitution will be submitted to the consideration of the state constituent bodies before aggressive work is undertaken. Reports of the work in Massachusetts and Rhode Island will be found on pages 21-25. These reports are full of practical and helpful experience and suggestion.

New York. The New York State Federation Council has held several meetings during the year in which important matters have come under consideration. With the co-operation of the National Federation of Churches, it is still continuing a vigorous campaign against Race Track Gambling. This battle in the interests of morality and civic righteousness has gained leadership that promises victory through the stand taken by Governor Hughes in his recent Message.

New Jersey. The Executive Committee of the Inter-Church Federation of Trenton has entered into correspondence with the larger towns and cities, that has met a response that promises to quicken interest in local federation work and develop a strong organization.

Wisconsin. The Wisconsin Federation is undertaking, during the coming year, to make a thoroughly scientific study of religious conditions in every town and city in the state.

Reports from *Pennsylvania, Ohio, Michigan, California, North Dakota, South Dakota* and other states make very clear two facts: First, that Church Federation offers a solution in meeting needs that are recognized on every hand. Second, that in order to secure these bene-

fits plans must be worked out that will support efficient and permanent secretarial and executive work. The statement made in the report for 1906 will bear repetition. The attempt to develop and carry forward any large work through local, state, or national work, when the details are left in the care of volunteer agents, lay or clerical, will in most cases soon end in comparative failure. Who is to blame? It seems to us the failure is not due to any weakness either in the organization or those who launched it. The lack is simply that of proper executive care. As soon expect a church to thrive without pastoral oversight, or the smallest business to run itself without direction, as to expect federation to work out large results by putting the best of plans on paper, endorsing them in a mass meeting and then leaving them to be wrought out by a group of overworked pastors and busy laymen, who wonder how they will find time to do the duty that lies nearest to them as the servants of those who have a first claim on their time. Church Federation, as regards practical and helpful activities, must remain to a great extent a matter of fluctuating sentiment and sporadic effort until it receives the financial support that is absolutely necessary if it becomes a useful and potent instrumentality, helping all the Churches. This matter of methods and support deserves far more consideration than it has thus far received. The pressure of needs has developed a multitude of interdenominational agencies outside the Churches that look to them for financial support. Has not the time come when the Churches in a united way may do more of this work within their fellowship and give support to those who shall be called to look after the details and management of affairs conducted in the interest of all the Churches?

Local Federations.

The work of local federations in Portland, Me., Providence, New York City, Los Angeles, and other cities is giving practical illustration of the possibilities and value of organized and united effort under plans that are directly supported by the Churches with efficient superintendence. The work of the federation in Los Angeles, to which special attention was called in the report of last year, has prospered and enlarged its activities.

The story of the organization and fruitful service of the Inter-Church Federation of Trenton, N. J., is given in a statement by its Corresponding Secretary on pages 26-28.

Who can measure the spiritual influence that will be set in motion for the advancement of the Kingdom of God and the strengthening of the work of all the Churches when federations like these are organized in all our towns and cities?

First Meeting of the Federal Council, December 2—8, 1908.

The cordial invitation of the Churches of Philadelphia has been accepted, and this city, historic in its relation to the life of the Nation, will welcome the delegates of the constituent bodies to the first meeting of the Federal Council. When this great Council comes together you will be prepared to place in their hands a report of work accomplished since the close of the Conference of 1905, with suggestions growing out of facts and experience gathered in connection with this work that cannot fail to be most helpful in their deliberations. Your message regarding the adoption of the Plan of Federation recommended by the Conference of 1905 (see page 32) has been widely published.

The death of the Rev. M. E. Dwight, D.D. (Sept. 14, 1907), Recording Secretary of the National Federation of Churches since 1904, has removed from your counsels a beloved and honored fellow worker. The life of Dr. Dwight was a very beautiful illustration of Christian character and devotion unspoiled by material prosperity and ever realizing the responsibilities of stewardship.

A tribute to his memory and services in the cause of Christian unity has been incorporated in the minutes of your Committee.

Respectfully submitted,

E. B. Sanford,
Secretary.

Methods Now in Use for Reaching the Foreign Population of Our Cities and Towns Through Federated Efforts.

(Part of a Special Report of the Executive Secretary.)

In order to secure a full understanding of the missionary work now being done by the churches in the fellowship of the Federal Council, in behalf of the foreign population, use has been made of the following sources of information.

(1) Letters received from leading pastors in 169 cities of the United States. (2) Reports of Home Mission Boards. (3) Reports of Commissioner of Immigration. (4) Books and Leaflets, especially treating of the immigration problem. (5) Personal experience in connection with federated work, during the past eight years.

The information gathered from correspondence has come to us in response to the following questions contained in a circular letter:

(1) Is there any work being done in your city to reach the foreign population?

(2) Is any of this work looked after and supported in a federative or inter-denominational way?

(3) Is this field of work among foreigners divided among different denominations? Please note, as far as you can, the denominational work and the agents used.

(4) What is your thought in regard to the situation in your city, and the methods and plans that seem to you best in efforts to solve this great and pressing problem?

This correspondence, in connection with Home Mission and State Federation reports, shows that federated work is being done along the following lines:

(1) To a limited extent there is direct co-operation between the Missionary Boards of different denominations. This co-operation is illustrated in the plan adopted in dividing up the work in Porto Rico, under which denominational Boards become responsible for definite sections of the Island.

(2) Division of work in some of the cities under an arrangement by which denominational groups of Churches undertake to care for different nationalities. As in Detroit, where the Presbyterian Church is looking after the Italians, the Baptists after work among the Germans, and the Congregationalists, the Poles.

(3) Considerable work, federative in its spirit and support, is being done by local Bible and Tract Societies and city missions.

(4) The aid in co-operative planning of work that can be given through State Federations is already illustrated in Maine, Massachusetts and Rhode Island. In a recent report the Secretary of the Massachusetts Federation says:

"Negotiations between the Boards are quietly taking place. E.g., "Where," as a pastor put it, "there were four little Gospel shops side by side among the Italians," two withdrew, one to another section of the same city. Into this section, the denomination to whom the first field had been left, recently entered; but its new secretary soon called on the secretary of the other Board. "Did you have an understanding with my predecessor that if you withdrew from the first field, the second should be left to you?" "I certainly did." "Then I will withdraw our new work."

Such incidents are no less the fruit of federation because they come by direct negotiations between the parties. A meeting of the entire Missionary Boards of the three denominations most concerned in the one hundred towns, Baptist, Methodist and Congregational, to dine and discuss, is now suggested by one Secretary. Such is the encouraging progress in the task of preventing "overlapping." Re-adjustment will take time. Difficulties and set-backs are to be expected. But this is the way to do it."

The Rhode Island Federation has published and circulated a leaflet printed in several languages, in which the essential oneness of the Protestant Churches is illustrated in an effective way. It is brief, and I give it, entire.

An Address to Americans by Choice.

Fellow Americans:

Some of you come from lands where there is one great Church. You are doubtless puzzled by our many Protestant Churches. You rightly think, "The true church of Christ must be one." Protestants seem to be divided into a dozen sects or more in Rhode Island alone.

We want you to know the truth. The Protestants are a many-in-one. That is just like the United States. The State of Rhode Island is independent, and its people govern themselves in all their own affairs. The same is true of Massachusetts, Connecticut and all the forty-six states. Yet the United States are *one nation.* Is it not as great and strong as any in the world? Yet, you see, it is a one-out-of-many. Just so the Protestant Churches; though many, are one. In Rhode Island, sixteen of them have formed a Federal union, the Federation of Churches; and consult and act together more and more.

Think again. Are there not different Catholic Orders, Jesuits, Franciscans, etc., each with its officers and head? Are they not as distinct as the Protestant Churches? You say, "Yes, but they all obey the Pope." So all the Protestant Churches obey one Head. We do not need a Pope because Christ said, "Lo, I am with you always!"

Look at the facts. Do not the Protestants work together? Besides the Federation, there is the Temperance League, the Sunday School Society, etc. They frequently unite to have a great evangelist hold a mission. Read the daily papers and see how much they do together!

Now, some of these churches are preaching Christ in your own languages. We want you to know that all the Churches are back of them. That tney consult how they may help, and pray or give for those who do this work. If we work and preach in different ways, it is that, like Paul, we "may be all things to all men, that by all means we may save some." With malice toward none, with charity toward all, we beseech you all to turn to God through Jesus Christ!

(3) In Massachusetts and Rhode Island the State Federations representing all of the Protestant Churches are bringing together those in charge of denominational work. Out of this federated counsel has already come fruitful cooperation. The Secretary of the largest Home Mission Board in Massachusetts has placed on record this conviction: "In our labors among the peoples speaking foreign languages, coming to us with foreign ideals, we must federate. The Kingdom must be a larger thing than any ism. Policy and varieties of doctrine must be subordinated to the leadership of the unifying spirit of Jesus. In view of the changing condition of the state (Massachusetts) it is imperative that the Protestant bodies federate or merge their work."

In answer to the question: How can the Churches co-operate in this great work? I venture to make these suggestions.

(1) Let the Home Mission Boards utilize the Federal Council as a means of co-ordinating forces and securing co-operation in support of work that may be administered to the advantage of all. Among these agencies may be mentioned:

Training schools to prepare the great force of workers that must

be raised up to meet the need of the hour could be supported in a federated way. As Dr. Grose, of the American Baptist Home Missionary Society, says: "No more important educational work can be done in our country in the present emergency. These schools might be inter-denominational, with special classes, where required, for the specific denominational training, and thus a united Protestantism could be rallied to their support, and make them of size sufficient to impress all with the real consequence of the work. In this work the inter-denominational comity and co-operation represented in the federation of evangelical churches would secure the best covering of the whole field, in the true fraternal and Christian spirit. What all desire supremely is the salvation of the immigrants. And only a united Protestantism can present such a massive front as to impress the world. This work must be large enough to be self-respecting. At present it is extremely doubtful if there is enough of it to make individual members of the churches feel its worth and importance. There should be a mighty movement, calling for millions of money and thousands of missionaries, and reaching into a multitude of places now destitute of Gospel influence. Then the alien in America would realize the American spirit and purpose and interest in him, and the birth of a new citizenship would begin."

Christian Settlement work is another form of united service for which Dr. Grose makes an earnest plea in his inspiring and helpful volume, "Aliens or Americans?" "We need young men and young women to go down among these people and live Christian lives in the midst of them. I do not believe that any one should take his children there to rear them. But young men in groups, or young women in groups, or young couples without children, who are able to earn their own living, could contribute greatly to the solution of these problems if they would live among these foreigners and help in the process of digestion and assimilation. And there is nothing that can do that work so quickly and effectually as for Christian men and women to dwell among these people, as Christ once left His home on high to dwell among the sinful ones of earth. And if there are young men and young women who are willing to give themselves wholly to work for these people, and will live among them, and seek by the power of divine grace to lift them up, it surely is very little for you and me to sustain them while they toil."

Publication Work is another co-operative plan by which all of the churches may be added through a common agency. This plan is illustrated through the publication department of the Young People's Missionary Movement.

Co-operation with the work of certain undenominational agencies, such as the Young Men's and Young Women's Christian Associations, seems feasible. These organizations, at the present time, are carefully considering the situation and undertaking some work in behalf of the immigrants.

Extracts From Letters Received in Response to Request for Information Regarding Work in Behalf of Foreign Population.

St. Louis, Mo.—J. H. Garrison, D.D.

"The Protestant Churches in St. Louis need stirring up on the question of their responsibility to the foreign population, and to the unevangelical masses in our city. This problem can best be solved by a co-operative work, and the sooner the churches here can be induced to form a local federation for the prosecution of this work the better."

Denver, Colo.—R. F. Coyle, D.D.

"So far as I know, nothing of an interdenominational sort is done for our foreign population. My impression is that there is room here for an interdenominational movement along the lines which you suggest."

Springfield, Ill.—T. D. Logan, D.D.

"We have a mission among the Italians in LaSalle County, an unordained worker laboring at Ladd where the Presbyterian influence prevails, and at Spring Valley where the Congregationalists have a more efficient organization. The Presbyterians pay two-thirds and the Congregationalists one-third of the salary and expenses. The plan has worked very satisfactorily, and is a good illustration of what can be done by denominational cooperation at the beginning of this work, but when it reaches the stage of Church organzation, the one at Spring Valley ought to be Congregational, and the one at Ladd Presbyterian, rather than to attempt a union Church organization. There is so much work of this kind to be done in Illinois that all the denominations ought to be doing it, and I think the Inter-Church Federation can be helpful in securing an agreement as to the fields to be occupied. Beyond this, I think it would be unwise to go in the organization of Churches on inter-denominational lines."

Rochester, N.Y.-Henry H. Stebbins, D.D.

"The churches, or at least the ministers, are waking up to the necessity of dealing with the problem in question. There is on foot a plan of great promise, namely, the division of the entire city into parishes, to be assigned to the forty-five or fifty churches which have consented to co-operate to shepherd the city. By such means it is hoped that all classes of the population, native and foreign, will be looked after according to their respective needs."

Cleveland, O.—Rev. Chas. H. Small.

"I believe there would be quite an advantage if the various denominations at work among the foreigners here in Cleveland could get together and plan together for the further development of the work. There is a very friendly feeling and no clashing to my knowledge. Last Monday I was one of the speakers at the Baptist ministers' meeting to present what is being done by the various denominations in the City Missionary Work, especially among foreigners. There was no effort at this meeting to unite our activities, but simply that the brethren might ascertain what is being done. We are all so busy in our separate fields and there is

so much to do that we have had no time to plan for concerted action."

Allentown, Pa.—J. F. Pollock.

"What we need first of all is men, men of tact and consecration as missionaries. (2) Some central body, who could commend them to the localities where they are needed, and whose recommendation we could trust. (3) Some central body, having knowledge of the fields, who could have some influence in preventing the men being moved about unnecessarily, and could assist in transfers when needed."

Easton, Pa.—Plato T. Jones, D.D.

"As chairman of a committee appointed by our local Ministerial Association, I was able to secure consent of the school authorities that on presentation of petitions signed by enough names to warrant the project, night schools would be provided in certain districts. This action is to be ratified in January. I believe that such schools would mean very much for the enlightenment of the older men, while the boys and girls will be reached in the regular day schools.

"Our city churches are possibly just awakening to a sense of responsibility to the foreigners and will, I hope, be ready to co-operate with the city authorities in reaching them, morally and spiritually."

Youngstown, Ohio.—Wm. H. Hudnut, D.D.

"I wish that this foreign work might indeed be a federated work. I am very sure that so it would be better for the foreigners themselves, and better for the churches participating. It would be very difficult, however, to effect this change in the work in Youngstown at the present time."

Worcester, Mass.—L. Call Barnes, D.D.

"Personally, I long for the time when we can have close and efficient co-operation of denominations in such work. As things now are, I believe more enthusiasm and efficiency can be secured through denominational channels than in any other way. The principle underlying this is so deep in human nature that we have found the work to be more efficiently carried on by assigning the missions to individual churches, than by carrying them on at large, even by one denomination. I think, however, that in this as in every thing else, the denominations ought to come together and map out work to be done co-operatively, leaving it then to be performed by denominations and individual churches as may seem best."

Portland, Me.—R. Calkins, D.D.

"Our newly formed church federation has not as yet considered the subject of work for our resident foreigners. The Maine Missionary Society, through its local committee, is considering the possibility of a home into which immigrants may be temporarily received pending their departure for their points or their permanent settlement here. It is possible that this subject may be brought to the attention later of our church federation and the matter be cared for in a federated way."

Dubuque, Iowa—George L. Cady.

"The work seems to be divided very largely among the different denominations without very much federation. I fear that it has been more haphazard than it should have been. I believe that if some federation or combination of methods here in the city could be brought about it would be a good thing, and I think it may be done soon.

Detroit, Mich.—A. E. Barr.

"Without predetermined plan the work has been partitioned among various denominations. I do not think it is likely any denomination would step over into the field of another. Dr. Grose, for example, of the Baptist Board, very kindly and definitely advised against the suggestion of work among one of the foreign colonies by the Baptists because in another part of the city, but among the same colony, another church was at work. The work has been partitioned as follows: German work to the Baptists, so far as any work outside of their own strong churches has been done; Poles to the Congregationalists; Magyar and Italian to the Presbyterians."

Altoona, Pa.—H. L. Bowlby.

"I believe that especially for a city of 60,000, like Altoona, a federated movement would accomplish much larger results than is at present noticeable."

Letter Sent Out to Ministers of All Churches by a Special Committee of Clergymen in New York, Appointed by the National Child Labor Committee.

"New York, Dec. 25, 1907.

"*Reverend and Dear Sir*—We join with the National Child Labor Committee in asking you to unite with your brethren in all parts of the country on Saturday, January 25, or Sunday, January 26, in bringing to the attention of your people the subject of child labor as a national evil and a menace to good citizenship, education and normal industrial life. We believe it is an imperative duty of the Church everywhere to discuss social questions where the moral consequences are so serious as in the case of the premature employment of children.

"We hope that you will present this subject in a way to arouse the active co-operation of your people to secure a higher regard for the children of your own community, for the better enforcement of the child labor laws of your State and the enactment of better protective legislation if that is needed."

Lyman Abbott, Editor *The Outlook;* S. Parkes Cadman, Central Congregational Church, Brooklyn; Sydney Herbert Cox, Bethany Congregational Church, New York; John Bancroft Devins, Editor *The New York Observer;* Howard Duffield, Old First Presbyterian Church; George P. Eckman, St. Paul's Methodist Episcopal Church; Percy Stickney Grant, Church of the Ascension; David H. Greer, Bishop Coadjutor, Episcopal Diocese New York; Rudolph Grossman, Temple Rodeph Sholom; Maurice H. Harris, Temple Israel; Newell Dwight Hillis, Plymouth Church, Brooklyn; Frederick Lynch, Pilgrim Congregational Church; Wallace MacMullen, Madison Avenue Methodist Episcopal Church; D. J. McMahon, Roman Catholic Church of the Epiphany; H. Pereira Mendes, Shearith Israel; Henry Mottet, Holy Communion, Protestant Episcopal, New York; Leighton Parks, St. Bartholomew's Protestant Episcopal; Charles H. Parkhurst, Madison Square Presbyterian Church; John P. Peters, St. Michael's Protestant Episcopal Church; Henry C. Potter, Bishop Episcopal Diocese, New York; J. Herman Randall, Mt. Morris

Baptist Church; E. B. Sanford, General Secretary National Federation of Churches and Christian Workers; Samuel Schulman, Temple Beth-El; Joseph Silverman, Temple Emanu-El; Thomas R. Slicer, All Souls' Unitarian; Leighton Williams, Amity Baptist; Stephen S. Wise, Free Synagague.

The National Child Labor Committee is an organization of American citizens devoted to the study and prevention of child labor. The work is maintained entirely by voluntary contributions and includes investigations of child labor, efforts to secure more adequate laws and their enforcement in various States, and co-operation with school authorities for the readjustment of the school curriculum to the needs of an industrial age. That this work may be carried on effectively the Committee invites the churches throughout the country to aid by such offerings from the people as may be deemed wise, either on this special Child Labor Day, or at a more convenient time.

A multitude of organizations working independently can accomplish little against this widespread evil, but a cordination of the churches of America will be irresistible. It is the mission of the Committee to represent you and to declare your convictions before Congress and before the governments of the commonwealths of our Republic.

Addresses, essays and reports from the leading American authorities on Child Labor are published by the Committee. These publications describe the conditions of working children in various industries, the relation of child labor to the family, to health, to education and morals, and the efforts that are being made to protect working children. These, together with a pamphlet containing special themes for pulpit addresses and for Sabbath School and Young People's services, will be cheerfully sent upon application to the National Child Labor Committee, Owen R. Lovejoy, secretary, 105 East Twenty-second Street, New York.

Report of the Committee on Religious Education.

The committee to which was referred the Resolution of the Inter-Church Conference on the subject of more systematic education in religion, and the recommendation of the "Wednesday afternoon" plan, that is, of allowing the children to absent themselves from the public school on Wednesday afternoon for the purpose of attending religious instruction in their own churches, report that they have corresponded with the Methodist Episcopal Conferences of September and October, the Congregational State Meetings of September, 23 Lutheran Synods of September and October, 35 Synods of the Presbyterian Church in the U. S. A., 13 Synods of the Presbyterian Church, South, and with the Bishops of the Protestant Episcopal Church.

A number of church conferences have taken favorable action and the subject is receiving in many quarters the attention which its importance demands. The committee will continue its work during the present year, 1908, and will communicate with all the ecclesiastical associations of the denominations connected with the Inter-Church Conference and will endeavor to secure the results of their deliberations in time for presentation at the meeting of the Federal Council.

GEORGE U. WENNER,
MORRIS W. LEIBERT,
Committee.

The Massachusetts Federation of Churches.

Annual Report of Field Secretary for the Year Ending November 30, 1907.

On October 21, 1901, a conference on inter-denominational comity adopted a constitution and elected officers, thus organizing the Massachusetts Federation of Churches, which met as such for the first time November 30, 1901.

One President has served from its organization till his sudden death, November 9, 1907. The fact that the Federation has not only survived but has developed into aggressive usefulness is largely due under God, to the faith, faithfulness and generous personal gifts of Dr. Reuen Thomas.

This Annual Meeting seems a fitting time to sum up the progress of these six years.

That progress must be estimated according to the nature and purpose of the organization. A state federation is a joint committee of denominations, for the purpose of removing "the two great faults of Protestantism, overlooking and overlapping," by learning all the facts and allying all the factors. The difficulty of this task arises solely from the inertia of our present ecclesiastical organizations. There is no doubt that the churches can do great things together, if they will. But will they? To secure this willingness is your task. By your progress in "overcoming resistance along this line," your work is to be judged.

The progress in "allying all the factors" is evident. Four denominations formed the original organization. Since November, 1904, when you began aggressive work, with a field secretary, the number has increased to thirteen denominations, and including six Methodist Conferences and two Episcopal Dioceses, nineteen ecclesiastical bodies. That this is really official endorsement is proved not merely by the appointment of representatives, but also by the reports accepted and printed in denominational minutes. At the last Congregational Association, while there was a warm debate as to an appropriation, its opponents took pains to assert their approval of the Federation.

In your second task of "learning all the facts," also, substantial progress has been made. The collation and publication of facts is the back-bone of your work; for a voluntary federation can possess no authority but the logic of the facts. It is true that your work is only beginning to appear above the surface: but that is because the effort has been to lay a broad and deep foundation rather than to rear quickly a showy structure. The first step was to locate all churches of all denominations in every town and city, with statistics regarding every work receiving Home Missionary aid. This task is not completed, but is in such shape that only adequate clerical help is necessary to put it into shape. Lists of all Home Missionary work have been put in the hands of each denominational Board. Thus a foundation has been laid for careful study of church conditions.

Armed with such facts, we shall be prepared for conference with the denominational authorities. One Secretary plans to spend a whole afternoon or evening with your agent to go over every town in the state where his Board has any work. Negotiations between the boards are quietly taking place. E. g.

Where there were "four little Gospel shops side by side among the Italians," two withdrew, one to another section of the same city. Into this section, the denomination to whom the first field had been left recently entered; but its new secretary soon called on the secretary of the other Board. "Did you have an understanding with my predecessor that if you withdrew from the first field, the second should be left to you?" "I certainly did." "Then I will withdraw our new work." Such incidents are no less the fruit of federation because they come by direct negotiations between the parties. A meeting of the entire Missionary Boards of the three denominations most concerned in the One Hundred towns, Baptist, Methodist and Congregational, to dine and discuss, is now suggested by one Secretary. Such is the encouraging progress in the task of preventing "overlapping." Readjustment will take time. Difficulties and set-backs are to be expected. But this is the way to do it.

To remedy the "overlooking" which leaves so many without church connection, you have proposed various forms of local co-operation, adapted to city, suburb and county. Within the last year your survey of tested types has been completed by Bulletin No. 13, "Rural Co-Operation," and it was possible in May to authorize a State Campaign with the motto: "Some Church responsible for each square mile!" September 30 a circular calling attention to this campaign was mailed to a representative pastor in every town or city, with the exception of a few where conditions as in Boston were known to be exceptional. Among the letters that have come in response a pastor writes: "The parish plan adopted by me two years ago when coming to this church has enabled us to double resident membership." Here there seems to be lack of inter-church co-operation. Lynn reports failure of the attempt to introduce the plan: which simply means that it cannot be successful in a city, unless someone is employed to give time to it. Portland, Me., is wise in planning to raise at least $1,000 a year for a visitor and office expenses. The way to attain the ideal must of course be left to each group of churches; the Federation serving simply as a clearing-house of information and inspiration. The announcement of the ideal itself must produce an effect. These responses show this: "Complete agreement!" "Heartily approves!" "Glad to push!" "Count on me!" etc. Perhaps the strongest endorsement comes from Dr. Emrich, who writes: "That motto! Emphasize it! It grows on me. It has been on my heart ever since I became secretary."

The mere announcement of such an ideal will not suffice. It must be followed up by persistent correspondence with every place, those responding and those not. Discussion in religious papers and denominational or union meetings must be secured. Thus we shall make progress toward a practical Protestant parish-plan covering the State. It can be done with adequate office force.

Special problems are emerging. It has been suggested that this office should collate the facts as to the foreign-born population of every race in every city, as a basis for an understanding between the denominations for the equitable division of this all-important field. The statistics are available. We can do it, as soon as we have clerical assistance.

Another problem is that of the rural field. The real cause of church-decline is the decline of population due in turn to decline

of industries. Where there are no people there can be no church. Where the people are not thrifty, the church cannot thrive. The young minister, therefore, who asked: "What possible record can I make in this field, where the last industry employing four men has just closed?" needs to have his eyes opened. As the foreign missionary has been often compelled to educate and organize an industrial community as the basis of church life, so many a country minister must do. For such a new task he needs training. The President of the Massachusetts Agricultural College, with statesmanlike insight, sees this and proposes a summer school for country pastors at Amherst. The State can furnish instruction in rural sociology and agriculture, but may not touch the religious side. He, therefore, asks this Federation to appoint a committee who may co-operate with him by furnishing 20 lectures on the moral and religious side for a two weeks' course.

The committee on *overlapping philanthropies* appointed in May will report, advising a permanent committee of investigation and adjustment. It needs to be done by some body. This body, representing all the churches, would seem to be the one to do it. By such action the objection to Federation, "One more organization!" is made an argument in favor: "Yes, to render unnecessary further multiplication of organizations, and to act in the name of all the churches to secure all possible consolidations of overlapping philanthropies!"

This brief summary of your progress demonstrates vastness and importance of your work. The question of funds to carry it on is undoubtedly serious. The failure of the largest denominations to renew its appropriation makes it acute. A strong argument may be made for direct denominational appropriations. A Federation of Churches holds a unique relation to the denominations and their work. Like The Hague Tribunal its expenses ought to be shared by the ecclesiastical states establishing it. Only thus can we make it truly representative. But each denomination finds that it is held back by its most conservative members. We are compelled, therefore, to supplement denominational appropriations by individual or local-church contributions. The eyes of our business men need only to be opened to the needs and possibilities, and their response will be adequate. Thus, statistics prepared by the R. I. Federation and made the basis of sermons in every Congregational pulpit so impressed one layman that he said: "I see that the churches of this state can never meet these needs unless Federated. And if your Federation is not strong enough we must have a Federation of laymen." He paid all the expenses of a dinner to which a hundred representative laymen were invited; and the impression of them was similar. The Lieutenant Governor presided; an ex-Governor spoke. The chairman appointed a committee of five of the strongest business men of the state to secure funds for the Federation; not a man declined. Returns are already relieving the financial stringency which has held back the work in Rhode Island. It is recommended that such laymen's lunches be arranged in Boston, Worcester, Springfield and Pittsfield; and that a strong committee be appointed by this Council to do it.

Just as soon as finances permit, a Boston office, or at least deskroom should be secured, with one clerk or stenographer. Then your work can be pushed in every line.

Respectfully submitted,

EDWARD TALLMADGE ROOT.

The Rhode Island Federation of Churches.

Annual Report of Field Secretary. November 25, 1907.

Brethren of the State Council:

The recent announcement that the President of the United States has invited the Governors of all the states to a conference on the conservation of the natural resources of the country, is deeply significant in two respects.

It illustrates the manner in which a federal union may and must work. The states are sovereign and independent of each other and of the national government. Yet concerted action is often indispensible. It can be secured by knowledge of each other and the facts. Church Federation is a similar attempt of our ecclesiastical states to learn all the facts and ally all the factors.

The coming event is also a sign of the era of serious grappling with all our social problems on which we are entering. A glance at one of our reviews is enough to convince of the depth and breadth of the impending readjustment in rural and urban, civic and economic life. It has been brought home to us the past week by the meetings of the Municipal League and Civic Association. In this general movement, the Churches, the natural leaders in all social betterment, cannot lag behind. They must readjust their special work that they may at least help and not hinder the general movement of society.

At your semi-annual meeting in May it was recognized that your work has reached such a stage, by the definition both of tested types of local corporation and of comity, that a "State Campaign" with the motto: "A Christian Commonwealth! Some Church responsible for each square mile" could be announced; and a vigorous effort made to secure adequate financial backing. The two first of the steps to be reported are the advances made in these two directions.

I. The State Campaign.

The very announcement of such a watchword must have an educative effect. The response of the few leading men is prophetic. The earnest conviction of your President that this campaign must be brought before every congregation in all its significance should rouse us all. A similar effect has been produced in Massachusetts, where the Secretary of the Congregational Home Missionary Society wrote me: "That motto- Emphasize it! It grows on me. It has been on my heart ever since I became secretary." Presentation by some member of this council in every church, simultaneously in each community if possible, should be secured.

The campaign has already promoted the organization of Township Federations. The scattered churches of Cranston have organized for civic reforms, the Chapman meetings and the parish plan. The pastors of Burrillville, despite some peculiar hindrances, met, recognized that a town federation enabled to overcome these difficulties, organized and adopted the name "The Federated Churches of Burrillville." A concerted effort of pastors, under the Temperance League, nearly carried the great town of Warwick for no-license, and prepares the way for our suggestion of a permanent organization of the churches.

The announcement of our campaign has also given a new impetus to the parish plan in Providence. The response of Grace Episcopal Church that it would canvass its district for the third time has enabled us to secure the promise of a re-canvass of contiguous districts. The readiness of the First Baptist Church to take a third canvass suggests a conference of East side pastors for a redistricting and other co-operation. The new rector of Christ Episcopal Church, gratified by record cards from neighboring parishes, found awaiting him, will reciprocate by a re-canvass. The five churches of Watchemoket in East Providence have just completed a re-canvass. The Auburn churches are employing Miss Black as a joint visitor. If the re-canvass, so timely in preparation for Dr. Chapman's coming, is not more general, it is mainly due to lack of time for the personal interviews, by which the work was inaugurated.

II. Committee on Comity.

This committee will report substantial progress. The best thing is the organization of the committee itself and their serious facing of their task. Its chairman said at its last meeting: "There is no committee of any kind to which I so gladly give my time." It has instructed me to prepare a list of every case of overlapping in the state. A prominent pastor suggested a conference of denominational representatives regarding work among that race. We have held several such conferences. The time now seems ripe for one that will make possible forward steps. I suggest that the committee be asked to consider the question of mutual rights and duties in pastoral visitation.

III. City Missions.

November 15, nine missions, including the Salvation Army and Volunteers, were invited to a conference; and five were represented. There was clearly revealed a need; first of some method of endorsement of worthy enterprises; second, of greater interest on the part of the churches; third, of greater unity of spirit and effort among the missions themselves; fourth, of closer co-operation with the Charity Organization.

(For lack of space we omit the portions of the report dealing with Religious Education, Rural Progress, and other matters.)

Mr. Root reports that the annual meeting of the Council "in its dignity and interest was well worthy of the Senate of the Federated Church of Rhode Island. Its marked feature was the importance and value of the committee reports, particularly those of the committees on Comity, Charities, Endorsements and Religious Education, including the Vacation Bible School at St. John's. The verbal report of the Committee on Divorce was timely because of the public interest aroused by a recent protest of President W. H. P. Faunce against making Providence a 'Gretna Green' for runaway Massachusetts couples. The committee, whose name was changed to 'The Committee on Marriage and Divorce,' will have an opportunity for usefulness during the coming year. The ideal of the Federation, namely, an organization of the churches to do anything which they need to do together, not already provided for by other organizations, is clearly beginning to be realized. The work of the executive officer is no longer 'the whole thing,' but is taking its proper place in subordination to the co-operation of the Federated Churches themselves."

The Inter-Church Federation of Trenton, N. J.

Rev. Hugh B. MacCauley, D.D., Corresponding Secretary.

The Inter-Church Federation of Trenton, N. J., includes thirty-seven Protestant churches in Trenton, of various denominations, numbering about 14,000 communicants. It was organized on October 22, 1906, as the result of a common feeling on the part of pastors and laymen of the city that the churches ought to get together in a strong federation, and by that means exercise their power more effectively. It was thought that such a combination might make advances in evangelistic work, Sabbath observance, temperance and excise, and other departments in the proper field of the Church's work that could never be accomplished by the churches separated.

The Federation has been founded on churches, and not on voluntary societies of either ministers or laymen. This plan secures a permanent foundation. It also enlists the direct interest of every church, and is one of the reasons why its financial support has been liberal. Church societies, especially of men, can give the movement tremendous force, and at the same time enlist the services of all their members. Also the hearty co-operation of the conferences and judicatories in the various denominations is possible, because of its churchly character.

The objects of the Federation are as follows:

1. To express the unity and fellowship of the Christian churches of Trenton in Jesus Christ as their divine Lord and Saviour.

2. To bring the Christian bodies of Trenton into united service for Christ and the world.

3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

4. To carry on evangelistic movements; to advance the charities of the city; to protect the interests of the Sabbath, temperance, good fellowship, law and order, and to secure and exercise a larger combined influence for the churches of Christ in matters pertaining to the moral and social life of the people.

The lines followed are those laid down by the great Inter-Church Conference on Federation, that consisted of delegates from thirty Protestant denominations, and was held in New York, November, 1905. The bodies invited were those churches or denominations that "were already in fraternal relations and in substantial agreement as to fundamental Christian doctrine." In this way it was hoped to have the most agreements and the fewest differences. At the same time provision is made for co-operation with outside denominations whenever necessary. The delegates and speakers included many of the most prominent men in their respective denominations, bishops, president of universities, educators and editors, together with laymen well known for their philanthropy and evangelistic zeal. These men met and considered for a week great questions of the church's work, social, moral, and religious. The account of the proceedings fills a heavy volume. The Conference adopted a plan of federation and sent it out to the Christian churches of America. It was

expected that in due time, local Federations would be formed as branches of the National. It is not too much to hope, that *this movement will mean practically a union of Protestant Evangelical Christianity.* It is to be noted that the movement aims first of all to bring the gospel to the people everywhere, and as a means to that end, also to advance charity, to promote religious education, and to establish civic righteousness and social betterment.

The idea of a local Federation was first taken up at a regular meeting of the Ministerial Union of Trenton, held on October 1st, 1906. By their arrangement a conference of pastors and laymen was held in the Y. M. C. A. building on October 11th following, and took the following action:

"*Resolved* (1), That it is the opinion of this meeting that there should be formed an Inter-Church Federation for Trenton along the lines of the National Inter-Church Conference on Federation of Thirty Denominations, held in New York, November, 1905.

"*Resolved* (2), That notice of this matter be sent by the Federation Committee of the Ministerial Union to each of our pastors and churches, with the request that if they are in favor of forming such a federation they appoint a lay delegate, in addition to the pastor, to have power to represent the church, and to be present at a meeting to be held on Monday, October 22d, 1906, at 7:45 P. M., in the First Presbyterian Church, there and then, if the way be clear, to form such federation; and also if the federation shall be formed, to adopt suitable constitution and by-laws for the new organization."

Accordingly, the Federation was started, electing for its first president Hon. William M. Lanning, of Trenton.

It has passed through its first year with harmony and success. The various committees, as directed by the Council, have been carrying on the following works that make for moral betterment:

1. *Executive*—A conference with the charity organizations in the city as a plan of united work; holding of a mass-meeting on May 26th, 1907, in behalf of our Federation; correspondence with other cities in New Jersey, with a view to other local federations, and so ultimately the federation of the state; a conference with the Governor as to what the churches may be expected to do to help the Child Labor movement; a conference with the Board of Education as to the exact status of Religious Education in our public schools; a great mass-meeting held December 9th, 1907, in behalf of greater interest in our foreign population, addressed by Mr. Robert Watchorn, U. S. Commissioner for Immigration at the Port of New York.

2. *Evangelistic*—A religious canvass, by the churches in each ward, of all the houses in the city, with a view to ascertaining who are church-goers and who are not, and influencing as many as possible to attend the churches of their choice; the investigation of the subject of Vacation Bible Schools in Summer; the question of union or simultaneous evangelistic services.

3. *Sabbath Observance*—An arrangement for simultaneous sermons on Sunday, October 27th, 1907, in defence of Temperance Reform and the American Sabbath; a union meeting of boys and young men for Temperance and Sabbath Observance; assistance to local movements for Sunday Rest.

4. *Temperance and Excise*—Remonstrances resulting in the rejection of five applications for new saloons; prosecution resulting in the forfeiture of two licenses; a

map of the city showing the location of all the saloons; a list showing the owners of all saloon properties in the city; a study of the excise laws with a view to a stricter code; an agitation leading to a steady reduction in the number of saloons.

5. *Social Purity*—An attack upon the objectionable side-shows at the Inter-State Fair; the question of the attendance by young children at theatres, etc.; the removal of obscene pictures at two amusement places.

6. *Finance*—The successful collection of one thousand dollars for the work of our Federation.

It has been the intention of our churches to make practical the principles of the National Inter-Church Federation, of which we are a branch, by proceeding carefully and persistently on the path leading to the improvement of the condition of the poor, the firmer establishment of civic righteousness, and the spread of true religion among all the people. It is our earnest desire to see this movement extended among all the churches of the state, especially in all our cities. What a tremendous power for religion and reform would be created if the churches in every city were to form their local Federation, and what a mighty army those federated cities would be! The churches would then have an effective force making for righteousness, with very little machinery, and at very small cost. With the presence and blessing of her divine Lord, no one can foretell what this new movement might not then accomplish.

Trenton, N. J., December 1, 1907.

The Christian Federation of China.

The Missionary Conference at Shanghai in May, 1907, adopted the following report:

Resolved, (1) That this Conference recommends the formation of a Federal Union under the title,

THE CHRISTIAN FEDERATION OF CHINA.

(2) The object of this Federation is to foster and encourage the sentiment and practice of union, to encourage union effort wherever possible, "and in general to seek through all such effort to hasten the establishment of the Kingdom of God in China."

(3) The following methods are recommended for the accomplishment of the object in view: (*a*) The formation in each province or group of provinces—"the missions working among emigrants in Malaysia and Hawaii being considered as constituting such a group"—of a Council to consist of delegates both Chinese and foreign, representing all the missions in the province or group of provinces. Meetings of this Council to take place once a year, or at least once in two years. Two secretaries, one Chinese and one foreign, to be appointed for each Council. (*b*) The formation of a National Representative Council, to consist of representatives, Chinese and foreign, from each of the Provincial Councils. The form of the representation to be adopted to be referred to an Organizing Committee after consultation with the Provincial Councils, to decide whether it shall be on the basis of a general representation of the province, or of the representation of the missions working in the province, or of the representation of churches of the

same ecclesiastical order in each province. Meetings to take place once in three years or at least once in five years. Two secretaries, one Chinese and one foreign, to be appointed by the National Council. Secretaries and members of Council to hold office until next meeting of the Council.

(4) That this Conference appoints an Organizing Committee of twenty-two missionaries. The nominations to be reported before the close of Conference.

(5) That the duty of this Organizing Committee shall be to take steps to secure the formation of the Provincial Councils at the earliest possible date; and after full consultation with the various Provincial Councils, to effect the organization of the Representative National Council.

(6) That the National Representative Council when properly and constitutionally formed, shall act as a consultative and advisory body only—

(*a*) To receive reports from the Provincial Councils and to act, if required, as a medium for the expression of Christian opinion in China. (*b*) To appoint sub-committees, and in general to do all in its power to further everything connected with the work of the Federation.

(7) That the work of the Federation shall be:

(*a*) To encourage everything that will demonstrate the existing essential unity of Christians. To watch for opportunities of united prayer and mutual conference between representatives of different bodies of Christians in China; and as opportunity offers, to initiate and arrange for representative meetings for the furtherance of Christian unity. (*b*) To devise and recommend plans whereby the whole field can be worked most efficiently and with the greatest economy in men and time and money. (*c*) To promote union in Educational work. (*d*) The encouragement of the consideration of all questions as to how the various phases of Christian work can be carried out most efficiently, e. g., translation and literary work, social work, medical work, evangelistic work, etc. (*e*) And in general to endeavor to secure harmonious co-operant and more effective work throughout the whole Empire.

(8) That in response to the suggestion of the Anglican Conference Committee on Unity, this Conference appoint a committee to draw up in Chinese a form of prayer to Almighty God for His blessing on the Empire of China and the Church of Christ therein, to be issued by the Conference and recommended for use at the Sunday morning service of every Christian congregation throughout the land.

To the Churches of Christ in America.

At a meeting of the Executive Committee having charge of the arrangements for the first meeting of the "Federal Council of the Churches of Christ in America," held in the Managers' Room of the Bible House, November 8, 1907, the Chairman and Secretary were directed to send out the following message:

The Inter-Church Conference on Federation held in New York City in 1905, brought together the representatives of thirty of the Christian Bodies in the United States, holding to historical and evangelical Christianity.

After careful deliberation these delegates from churches having an aggregate membership of nearly eighteen millions, adopted a Plan of Federation and recommended it for the acceptance of the constituent bodies through their highest ecclesiastical Judicatories, Conferences and Councils. The plan provides that when two-thirds of the bodies have given their approval it shall become operative. It is our pleasure to announce that such action has been taken, and that we have reason to anticipate that all of the Christian bodies represented in the Conference of 1905 will soon be united in the fellowship of the "Federal Council of the Churches of Christ in America" constituted under the "Plan of Federation."

From this time forward we bespeak the prayerful interest of this great constituency of believers that hold to Christ as the Head, in the important work now in the hands of the Executive Committee charged with the duty of arranging for the first meeting of the Council in December, 1908.

This Federation has for its purpose "to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation among them." The Federal Council has "no authority over the constituent bodies adhering to it," but it does provide for a close and effective working together in order to secure "larger combined influence for the churches in matters affecting the religious life and the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

As the Executive Committee chosen by the Conference of 1905 to carry forward the plans which it inaugurated we rejoice that we can make this report of progress. Confident that the spirit of unity and love that has prevailed in all our counsels is the expression of a unity that is drawing the followers of our Lord and Saviour Jesus Christ, all over the world, into closer fellowship, we look forward with glad anticipation to the activities and influence of this Federation of American Christian Churches.

May we not cherish the hope, expressed in the message that called together the Conference of 1905, that through these activities soon to be undertaken by mutual counsel and direction, the Church as the Body of Christ will, as never before, aid in all great movements that concern Christians of every name and require their united and concerted action?

In behalf of the Executive Committee.

WM. H. ROBERTS, Chairman.

E. B. SANFORD, Secretary.

DATE DUE

er

By CHARLES H. SPURGEON

O SPIRIT OF GOD, make us all more holy. Work in us more completely the image of Christ. We long to be as the Lord Jesus Christ in spirit and temper, and in unselfishness of life. Give us the character of Christ. Redemption from the power of sin is purchased with his blood, and we crave it, and pray that we may daily receive it. Let the whole militant Church of Christ be blessed; put power into all faithful ministers; convert this country; save it from abounding sin; let all the nations of the earth know the Lord. The Lord bless his people. Bring the Church to break down all bonds of nationality, all limits of sects, and may we feel the blessed unity which is the very glory of the Church of Christ; yea, let the whole earth be filled with his glory. Our prayer can never cease until "Thy kingdom come, thy will be done on earth as it is in heaven." Hear us as we pray for the chief magistrate and all in authority, and for thy blessing to rest upon this land. Let thy blessing extend over all the family of man. We ask it for Christ's sake. Amen.

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Constituent Bodies.

REPRESENTED IN THE INTER-CHURCH CONFERENCE ON FEDERATION OF 1905.

The Baptist Churches (North).
The Free Baptist General Conference.
The Christians (The Christian Connection).
The Congregational Churches.
The Disciples of Christ.
The Evangelical Association.
The Evangelical Synod of North America.
The Friends.
The Evangelical Lutheran Church, General Synod.
The Methodist Episcopal Church.
The Methodist Episcopal Church, South.
The Primitive Methodist Church.
The Colored Methodist Episcopal Church in America.
The Methodist Protestant Church.
The African Methodist Episcopal Church.
The African Methodist Episcopal Zion Church.
The General Conference of the Mennonite Church of North America.
The Moravian Church.
The Presbyterian Church in the U. S. A.
The Cumberland Presbyterian Church.
The Welsh Calvinistic Methodist or Presbyterian Church.
The Reformed Presbyterian Church.
The United Presbyterian Church.
The Protestant Episcopal Church.
The Reformed Church in America.
The Reformed Church in the U. S. A.
The Reformed Episcopal Church.
The Seventh Day Baptist Churches.
The United Brethren in Christ.
The United Evangelical Church.